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80 TBI 774 b:

A Sanskrit – Uigur bilingual text from Bezeklik¹

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I Introduction

1. On Brāhmī Uigur manuscripts

Among the Buddhist Uigur literary remains those written in a special variety of the Northern Turkestan Brāhmī, accordingly named Uigur Brāhmī, are small in number, but of great importance both for the Central Asian Buddhism and for closer insight into the Uigur language. Though the first such document was published by Stönnner as

1 The authors are indebted to M. Erdal and P. Zieme for valuable comments. All shortcomings are the authors'. – The Chinese version of this article was published as 迪特爾·毛艾 (Dieter Maue); 牛汝極 (Niu, Ruji), 吐魯番柏孜克里克出土一件梵文 — 回鶻文雙語文獻研究 (On a Sanskrit-Uigur bilingual text unearthed in Bezeklik / Turfan). In: 張定京, 阿不都熱西提. 亞庫甫 / Zhang, Dingjing; Abdurishid Yakup (eds.), 突厥語文學研究 耿世民教授八十華誕紀念文集 / *Studies in Turkic philology. Festschrift in honour of the 80th birthday of Professor Geng Shimin*. Peking 2009: 98-126.

early as 1904, more material was not accessible until Annemarie von Gabain edited TT VIII half a century later. The authoress was convinced that she had included the most worthwhile pieces out of the one hundred or so fragments and that the unedited rest contained hardly something, which could be defined with certainty.² Contrary to this discouraging outlook Maue was successful in finding a number of pieces in the so-called Mainz collection³ and in the ms section of the then Museum für Indische Kunst (Museum of Indian Art), Berlin-Dahlem, now department of the Museum für Asiatische Kunst (Museum of Asian Art). This material has been catalogued and edited.⁴ Later (since 1990) more than two hundred items came to light in the ms collection of the Turfan section of the present Berlin-Brandenburgische Akademie der Wissenschaften (BBAW). They were recorded in a handlist⁵ and are being prepared for publication.

Principally, Uighur Brāhmī mss⁶ come from the Turfan area, which was mainly explored by German expeditions in the beginning of the 20th century. Thus it is not surprising that manuscripts of this type are rather rare outside the Berlin collections.⁷ The situation will be different after the stock of the respective Chinese collections will have been catalogued systematically. In the past sporadic knowledge came from photos in archaeological reports or museum catalogues.

2 TT VIII 3: “etwa 100 Fragmente ..., von denen hier die lohnendsten herausgegeben werden. Der Rest bietet kaum etwas, das mit Sicherheit definiert werden kann”.

3 The name is correct and misleading at the same time, misleading, as we are concerned with a part of the Berlin Turfan collection, correct in so far as this branch was kept at the Akademie der Wissenschaften und Literatur zu Mainz (Mainz Academy of Sciences and Literature) for some time after World War II. Under the label “Mainz” digitized photos of the manuscripts are available on the website of the Berlin-Brandenburgische Akademie der Wissenschaften (BBAW) in the section ‘Turfanforschung’, dta I.

4 Maue 1981; Maue 1996.

5 Handliste der unkatalogisierten uigurischen Sprachreste in Brāhmī aus den Berliner Turfanfunden (Stand März 2009, unpubliziert) / Handlist of the uncatalogued remains of Uigur language in Brāhmī from the Berlin Turfan collection. (Unpublished, continually revised.)

6 Inscriptions are excepted.

7 Two of them were published in Maue 2008 and 2008a.

2. On the Bezeklik manuscript

One of such photos, showing the Bezeklik manuscript 80TBI 774 (b), was published for the first time in “A brief report on the thousand-Buddha grottoes at Boziklik”.⁸ In spite of the poor quality of the black and white reproduction the text immediately turned out to be a Skt.-Uig. bilingual. There was some hope to get better photos, which would help to fill the gaps. This happened in 2000 when a comparatively good black and white copy was provided. The reading could be improved a great deal, and again so by means of a colour photo given in an illustrated guide to the Turfan museum.⁹ More digitized photos of excellent quality were taken when the edition of the non-Chinese manuscripts of the 80TBI finds was prepared. They enabled several improvements in the present article.

The fragment originally hails from a scroll which contained the Chinese text of the *Laṅkāvatārasūtra*. The actual dimensions are 25 cm × 30.3 cm.¹⁰ The Sanskrit-Uigur bilingual on the reverse is written in Northern Turkestan Brāhmī type u.¹¹ Twenty-two lines are preserved, some damaged. Each line had an average capacity of about 50 akṣara-s. From a Sanskrit text word groups, single words or the very first syllable(s) of words¹² were quoted and translated into Uigur. Though most lines are complete or nearly complete and though a number of excerpts admits of combination into syntactical units, no current text can be established. The eightfold path leading to salvation is mentioned¹³ together with some of its well known constituents: the right knowledge,

8 Thus the Engl. title in the table of contents; the Chin. title is 柏孜克里克千佛洞遺址清理簡記 published in 文物 8, 1985: 49-65.

9 李蕭 (Li, Xiao); 候世新 (Hou, Shixin); 張永兵 (Zhang, Yongbing) (eds.), 吐魯番文物精粹 = *Selected treasures of Turfan relics*. Shanghai 2006: 186.

10 The data are from Wenwu (s. n. 8) p. 58 and the legend to the photo in the catalogue (s. n. 9).

11 In L. Sander's terminology, s. Sander 1968: T. 29 ff.

12 The same phenomenon occurs in Maue 1996 31 and Hartmann & Maue 1991. The last named text is metrical.

13 Our text nos. 89-91.

which makes vanish the darkness of ignorance,¹⁴ right speech, conduct, and living,¹⁵ right effort and mindfulness. We hear of weak and sharp senses,¹⁶ of a person who is overcome by passion (rāga-) and ignorance (ajñāna-).¹⁷ We come to know that fire becomes extinguished when the fuel is consumed, whereas a man under the reign of ajñāna and rāga will never find calmness.¹⁸ Metaphors, poetical lexis¹⁹ and compounds of six syllables,²⁰ ready for metrical use, show, that some portions of the original Skt. text must have had strophic form. For a thorough understanding, however, it will be essential to find the unabridged mūla text.

3. Graphematic notabilia

The spelling of the Brāhmī Uigur mss was little standardised, the scribes had a certain scope of individual creativity or choice among several orthographic alternatives which were in use. Differences can be observed also with reference to the representation of phonetical variations. With the following remarks we intend to outline the graphematic profile of our ms.

a. Vowels

To write palatal initial vowels the scribe chose <eya> for /ä/ and <oya> for /ö/.²¹

The representation of /o/ shows two so far unattested peculiarities. (1) In *ot* “fire” there occurs a special grapheme, which we transliterate *ō*. Its form is that of independ-

14 Exhibited in nos. 18-20.

15 These three – samyagvāc-, samyakkarmānta-, samyagājīva- (referred to in our text, nos. 73-78) – constitute the śīla-group. The following ones – samyakpradhāna- in no. 80, samyaksmṛti- in no. 83 – are elements of the samādhi-group.

16 Nos. 7 and 9.

17 Nos. 34-36.

18 Nos. 49 ff.

19 Jantu- “living being”, vahni- “fire”, pavana- “wind”.

20 Nos. 54.

21 Alternatives would have been <aya> and <oyo> resp.

ent <o> to which is attached a horizontal stroke to the right on the middle of the upstroke.²² Such strokes are used in combination with other vowel diacritics to mark their length. To remind, the Old Indian sound system knows one sole phoneme /o/ ²³ and accordingly one basic grapheme or diacritic to represent it. Non-Indian Central Asian peoples who adopted the Brāhmī did not alter the grapheme inventory in this respect regardless whether or not the one <o> was sufficient to map their own phoneme (or phonetic) systems exactly. At any rate, the writer of the present ms felt that the writing system he was using was deficient. Thus he tried to remedy it by invention of a new sign.²⁴ From its form we confidently conclude that he wanted to express long o, which is fitting very well to the reconstructed o:t “fire” with long vowel.²⁵

(2) There is a further attempt to represent [o:] through <-au> in *yol* and *b(o)lor*. The first impression is that of an imitation of <'w> in the Uig. script, which is occasionally used for /o/. In the light of <ō> a different interpretation seems to be possible. As the diacritic <-au> was not needed for the representation of genuine Uig. lexemes, it could be re-interpreted as <-o> plus additional stroke, which marks its length. In fact, Clauson reconstructs *yo:l*;²⁶ in *b(o)lo:r* the second o could have been lengthened under stress.

Perseverative assimilation of the type o - u (- u) > o - o (-o) is realised throughout²⁷ with the exception of *ät'özüg*; analogous e - i > e - e is attested in *ereDel-*, *yertenčö* and *ešed-* as against one counter-instance *enčik-*.

22 Possibly, also in the Tumshukese Brāhmī, TS 6 l, instead of <lā> or <oā>.

23 In Sanskrit it is realised as long vowel, whereas in MInd. o is either long (in open syllables) or short (in closed syllables).

24 Another attempt to overcome the ambiguity of the traditional spelling was <ww> in Uigur script. Though its function is controversially discussed, s. GOT 48 ff., Erdal states (l.c.) that the statistics speak slightly in favour of o (vs. u) and length (vs. shortness).

25 ED 34 b.

26 ED 917 a.

27 B(o)lor, bōlōklōg, kōlōnōp, kōñōllōg, öčöl-, ökōnčlōg, oronlog, oton, t(ö)rö.

Syncope of first syllable vowels is very common and chiefly met with in the structure²⁸ C_LLV < C_LVLV,²⁹ once in yC_LV < yVC_LV³⁰ and CSV < CVSV.³¹ In all cases the dropped vowel and the vowel of the second syllable are the same. There is one instance of syncope in the second syllable, töšndä.

Crisis of final and initial vowels occurs once in ančulayok. The vowel of the enclitic particle is recessive.³² Thus we have to analyse ančulayo 'k.

b. Consonants

The representation of the non-nasal gutturals follows Maue's norm I,³³ i. e. <ġ> stands for the velar /k/, <k> for the palatal /k/, and <g_l> for /g/ without differentiation between palatal and velar. Deviations are very few: <ġ> in bolğay and karıǵu; <k> in kärgäk. Spirant pronunciation is expressed through <h> in katıǵlan- and kogşak.³⁴

For writing dental plosives³⁵ the graphemes <t, tt, t^h, d, d^h> are applied. "Delta", <d_l>, does not occur. <ɖ> is the universal grapheme for /t/ or /d/; <tt> in katıǵlan-³⁶ and <t^h> in otı, otra and y(i)ti represent /t/; <d> is present in the graphically unambiguous ligature <nd>³⁷ and elsewhere once in uɖačı. <d^h> is mainly used in the locative morpheme +dA;³⁸ it occurs also in eltdäčı and ädgü, once each. Thus it seems to stand regularly for /d/.

28 L = liquid, C = any consonant, C_L = consonant except for liquid, S = sibilant, V = vowel.

29 B(i)liglig, b(i)ligsız, b(o)lor, b(u)lur, k(o)rol-, t(ö)rö, y(a)ra, y(a)ratın-; monosyllabic ymä is habitualised.

30 Y(i)ti

31 K(i)ši.

32 GOT 125.

33 S. Maue 1984.

34 S. Maue 1984.

35 S. Maue 1983.

36 Katıǵlan- is one of the rare words with nearly constant graphic representation through <ġā/ā tti hlā/ā m>.

37 As against <nt> which is undistinguishable from <tt> and therefore avoided in Uigur words.

38 Arıǵda, č[ı]makda, karşıda, köñöldä, otonda, t(ö)röda.

The labials /b/ and /p/ are indistinctly represented by <p>. Excepted is the root bil- “to know”, always written with .

Voiced and surd dental sibilants are generally kept distinct, <s> standing for /s/ and <z> for /z/. Sometimes³⁹ the non-marked grapheme <s> represents /z/.

The grapheme <c> is representative of palatal /č/. The morpheme of nomen actoris, +dAčI, is distinguished by use of <j>: eltdāči, udači. This is a matter of spelling without linguistic impact.

II Transliteration and transcription

1. Explanation of signs and symbols

| | |
|----------------|--|
| + | equivalent of 1 akṣara |
| = | 1. in the Sanskrit text: marking suspended vocalic sandhi, e. g. na = eva (for: naiva) 2. in the translation of nominal compounds where the second member is a metaphorical expression of the prior member, e. g. knowledge=fire. |
| × | part of an akṣara |
| ... | text of undefined extent |
| *yakčir- | reconstructed word or form |
| a | 1. in transliteration, transcription, glossaries: uncertain reading 2. elsewhere: according to the conventions of the editor |
| a [!] | remarkable spelling |
| (a) | 1. in text editions: normalizing addition, e. g. y(a)raṣi, spelled <yraṣi> or completion of shortened words, esp. in the Skt. text. 2. in translations: phraseological or commentarial complement |
| [] | loss |
| [?] | questionable loss |
| [ati] | 1. lost text restored by conjecture 2. phonetic value |
| <a> | 1. restored by emendation 2. graphematic representation in the manuscript |
| a < b | a comes from, or is a direct borrowing of b |
| a << b | a comes from, or is a borrowing of b through an intermediary |

39 ät'öz, kavzatıl-

| | |
|-------------------|---|
| /a/ | phonological value |
| °kṛta° | abridged quotation leaving out the text before and after kṛta |
| A, I, O, U | in the transcription of Turkish words: the quality of the vowel cannot be determined, either palatal (ä, i, ö, ü) or non-palatal (a, ı, o, u) |
| C | see below 3. |
| K, P, T | in the transcription of Turkish words: it cannot be decided whether /g, b, d/ or /k, p, t/ is intended, e. g. sōK = /sög/ or /sök/ |
| r(ecto) | obverse |
| v(erso) | reverse |
| ling ₂ | 1. in translations: marks the rendering of a hendiadys 2. in transcriptions of Chinese: marks the second tone (besides ling ₁ , ling ₃ , ling ₄) |

2. The **transcription units** consisting of a Skt. excerpt and the Uig. rendering are separated by daṇḍa (|) and enumerated by prefixed raised numbers (^{no.n}) which help to find the item in para. III.

3. Some readings and interpretations could be improved since the first edition in Chinese. The differences are given in footnotes preceded by the siglum **C**.

a [ca. 49 characters] *nu*

b [ca. 33 char.] *m[] rgā ca⁴⁰ | -⁴¹ yau li eya rmya zlyā rri-g₁ | mṛ | ni rwā*
^{no.1} *m[ā]rgā ca , yolı ärmäzlärig |^{no.2} mṛ , nırva[n]*

c [ca. 29 char.] *cō⁴² mā kḍ^hā yrā tiṃ mā klā r̥yu zyā | pa | kḍi yi-*m*⁴³ k̄u yu-*m* kyo n̄yo ld^hyā*
^{no.3} *çomakda⁴⁴ yratınmaklar üzä |^{no.4} pa , kıyım kuyum köñöldä*

40 Two crossed out akṣaras below.

41 Stroke of unknown function.

42 C: c[].

43 Or: -p.

44 C: č[].

d [ca. 18 char.] [] × [ca. 5 char.] × me⁴⁵ ndim | lo ka sam jñā | ye rte ñeyo ta pim | ma tī⁴⁶
^{no.5} [] mending⁴⁷ | ^{no.6} lokasamjñā- , yertenčö taPın | ^{no.7} madi-
ndri yaṃ | kō hśā-k̄ tyo ṣndyā⁴⁸
ndriyaṃ , kogšak töšndā

e [ca. 16 char.] ta pi uyu zyā | ma | y^hi i ndri la-g_i po lmā k̄i-g_i | ki mba ta | ta k̄i nyā
^{no.8} taPı üzā | ^{no.9} ma , yti indrilig bolmakıg | ^{no.10} kim bata , takı nā
ā yi tmi-ṣ⁴⁹ kya rkya-k̄ | na⁵⁰ |
ayıtmiš kărgāk | ^{no.11} na

f [ca. 8 char.] [] y[] [] y[] g_i[] ñc[]-p̄ | di | yu lā uyu zyā | vā ri se kai | su wiṃ su wā
^{no.12} [...]g [i]nč[i]p̄ | ^{no.13} dī , yula üzā | ^{no.14} vārisekai(h) , suvin suva-
mā k̄yu zyā eya rmyā-z | syā-r̄ te syā rmyā plau⁵¹-r̄ | rtai šaṃ ta mo |
mak üzā ärmāzsār tesār ymā blor | ^{no.15} -rtaišaṃ tamo ,

g [2-3 char.] | k̄rā n̄ku | nā⁵² | yo k̄ā tmā k̄kā | b^hyu | ya k̄im pā rsā-r̄ | jñā |
, kraṅgu | ^{no.16} nā , yokadmakka | ^{no.17} bhyu , yakın barsar | ^{no.18} jñā ,

45 C: ×m×.

46 Or: nī; C: tī, nī, ni. However, short <-i> seems to be excluded.

47 C: []m[]ndIn.

48 Or: bndyā.

49 Here and elsewhere in this manuscript, the form is between -ṣ̣ and -ṣ̣̣. Graphematic non-distinction is ultimately a consequence of lacking functional distinction. We decided in favour of -ṣ̣̣, which is normally used.

50 Or: ta.

51 S. above I 3 a.

52 Or: tā.

bi lg₁yā bli-g₁ lā-g₁ ō⁵³ tyu zyā | jñā na ta ma | bli-g₁ si-z bli-g₁ lā-g₁ kṛā n̄ku | b^hye ti |
bilgā bliglig ot üzä |^{no.19} jñānatama , bligsiz bliglig kraṅgu |^{no.20} bhyeti ,

h [+] k̄[] pā ri-ṛ | kā | eya tyo syu-g₁ eya mg₁yā tmyā-k uyu zyā eya rmyā-z | vi | ×i yū
[ya]k[ɪn] barır |^{no.21} kā , ät'özüg ämgätmäk üzä ärmäz |^{no.22} vi , sıyu⁵⁴
ymyā i n̄ci-p | pā | yrā eya rsya⁵⁵-ṛ ymyā | mā | pu lmā sā-ṛ | ta⁵⁶ | ā
ymā inčip |^{no.23} pā , yra ärsär ymā |^{no.24} mā , bulmasar |^{no.25} ta , a-

i n̄i o-k̄ | ma | uyu şyā | la | pu lsā-ṛ | b^hyu | ā lā ltā g₁tiṃ | k[?]ā⁵⁷ | k̄a tti hlām
n̄i ok |^{no.26} ma , üšā |^{no.27} la , bulsar |^{no.28} bhyu , al altagdın |^{no.29} k[?]ā⁵⁸ , katıglan-
mā k̄tiṃ | tta⁵⁹ | ā n̄cu lā yo-k̄ | pno⁶⁰ tyā⁶¹ | plū-ṛ | k^he⁶² | eya mg₁yām myā k̄tiṃ
makdın |^{no.30} tta , ančulayo 'k |^{no.31} -pnoty a- , blur |^{no.32} khe , ämgänmäkdin

eya rmyā⁶³-z | sa
ärmäz |^{no.33} sa-

j kto | ilim̄ mi-ş k̄ṣī | ra | ā zli-g₁ to-z tu prā-k̄ | sta mo ((+)) b^hya⁶⁴ | bli-g₁ si-z b[]i-g₁ lā-g₁
kto , ilinmiš k̄ṣi |^{no.34} ra , azlıg toz tuprak |^{no.35} s tamobhya⁶⁵ , bligsiz b[]iglig

53 S. above I 3 a.

54 C: ×iyu.

55 Or: rsyā.

56 Or: na.

57 C: šā; <ś> can not be upheld.

58 C: šā.

59 Or: tna, nta, nna.

60 Or: pto.

61 Or: nya.

62 Or: k^ham̄.

63 Or: rmyā.

64 C: b^hya.

65 C: °bhya.

krā n̄ku uyu zyā | b^hi b^hū ta ce ta | pā si ti lmi-ṣ kyo ŋyo llyo g_im
kraṅgu üzā | ^{no.36} bhibhūtaceta , basıtlmıř köñöllögin

k śa kto | udā ji eya rmyā-z | rt^ha m̄⁶⁶ tā⁶⁷ va pi | a si-g_i la-g_i tryo d^hyā | si | co-g_i
^{no.37} śakto , udaçı ärmāz | ^{no.38} rthanītāv api , asıgılg trödā | ^{no.39} si , çog
yā li ñi-g_i | -⁶⁸ prā | ta k̄i ŋyā ā yi tmi-ṣ kya rkyā-k̄ | vai⁶⁹ | k̄u tkā
yalıng | ^{no.40} pra , takı nā ayıtmıř kārgāk | ^{no.41} vai⁷⁰ , kutka

l tya-g_i myā kli-g_i tryo d^hyā | vi | k̄a rśi d^hā | ja nto⁷¹ | tim̄ la-g_i ñi-ñ | styā⁷² |
tägmāklig trödā | ^{no.42} vi , karşıda | ^{no.43} janto , tınlıgnıñ | ^{no.44} styā⁷³ ,
yo-k̄⁷⁴ eya ×yā⁷⁵-r̄ | pa t^hya | yrā śi si-z | tt[]⁷⁶ ×ā × | b^hū⁷⁷ ja | ye myā-k̄
yok ā [rs]ār | ^{no.45} pathya , yraşısız | ^{no.46} ... | ^{no.47} bhoja , yemāk

m i cmyā-k̄ | ści |⁷⁸ ki ts[] | o t^hi eya mi | ā jñā | []l[] g_i []i-z⁷⁹ bli-g_i la-g_i⁸⁰ r ro ī []yu
ičmāk | ^{no.48} -ś cikits[] , otı āmi | ^{no.49} ājnā , [b]l[i]g[s]iz⁸¹ blig/ig⁸² <>^{no.49a} r ro , l[]

66 Or: fī.

67 Or: nā.

68 Stroke of unknown meaning.

69 Or: cai.

70 Or: cai.

71 Or: tto, tno, nno.

72 C: styā.

73 C: styā.

74 By a slip of the pen or blurring the virāma dot looks like the superscribed r.

75 C: ×ya.

76 Or: tn[], nt[], nn[].

77 Or: b^hu. C: bhū.

78 The daṇḍa is odd, not noticed in C.

79 C: -×

80 C: × g_i.

81 C: °i[z].

82 C: °[li]g.

zyā ٢⁸³ k̄ro lmi-ṣ̣ ٢i-ñ | sa | ilim̄ mi-ṣ̣ ٢i-ñ ...⁸⁴

üzä ٢⁸⁵ krolmišniṅ | ^{no.50} sa , ilinmišniṅ

n po l̄kai | pr[] | e ñci-k̄ myā ki | va hne | ð⁸⁶ t̄no-ñ | pa va ne ri ta sya |
^{no.51} bolgay | ^{no.52} pr[] , enčikmäki | ^{no.53} vahne , otnoṅ | ^{no.54} pavaneritasya ,

ye lyu zyā tya pryā ti lmi-ṣ̣ ٢i-ñ | šu škā ša ya st^ha sya | k̄u rū g₁o to ñd^hā tu
yel üzä täprätilmisniṅ | ^{no.55} šuškāśayasthasya , kurug otonḡa tu-

o rmi-ṣ̣ ٢i-ñ | tā mtu k̄rā | šā nti ra sti | oya⁸⁷ cyo lmyā ki | ×am̄ kṣ[] [+ +] r[] gā
rmišniṅ tamDukda | ^{no.56} šāntir asti , öčölmäki | ^{no.57} ... | ^{no.58} r[ā]gā-

nu ga ta sya | ā-z uyu zyā k̄ā wsā ti lmī [+] []i × | šā | ā mri
nugatasya , az üzä kavzatilmī[šn]ı[ṅ] | ^{no.59} šā , amri-

p lmā k̄i yo-k̄ | a⁸⁸ po iki⁸⁹ tyu plyā rri-g₁ | ma d^hye na | o t^hrā⁹⁰ uyu zyā | mā
lmakı yok | ^{no.60} a⁹¹ , bo iki⁹² tüblārig | ^{no.61} madhyena , otra üzä | ^{no.62} mā ,

yo-ı | d^hi ga ×o | ×lū lti | ×ya | ā tim̄ | du | eya mg₁yā-k̄ a mri lmā k̄i nā
yol | ^{no.63} dhiga[t]o , [b]luldi | ^{no.64} [n]ya , adın | ^{no.65} du , ämgäk amrılmakıṅa

e-lt d^hyā ji |

eltdäči |

83 ٢ ٢ ٢ ٢ : × × []yu ×yā C.

84 Ca. five akşaras nearly completely blurred out.

85 ٢ ٢ ٢ ٢ : ... C.

86 S. above I 3 a.

87 C: oyo.

88 C: aya.

89 C: × ×.

90 Or: rd^hrā.

91 C: aya.

92 C:

q [++][y]⁹³ji r | kṣ̄ | e × [y][y] ɾ⁹⁴ [+] × t_n[] c_v[]⁹⁵ × y[] | × y[] t_n[]⁹⁶ kry[] [+]
nos. 66-68 ...

× y[] × × yu⁹⁷ × ṇrī⁹⁸ uyu × yā⁹⁹ | kṛ ta pra¹⁰⁰ | kī lmi-ṣ yā ru-× lu-g₁ | × i | ā ri-g₁ × ā¹⁰¹
...^{no. 69} kṛ tapra¹⁰² , kīlmiṣ yaru[k]lug |^{no. 70} [] i , arig[] ā¹⁰³

r kī ṇi-g₁ k̄ā × i uyu zyā | va ki rṇ[] | pā ri lmi-ṣ | sa myā ks[] mu cca ri ta |
^{no. 71} kīnig ka[] t[] üzā |^{no. 72} vakīrṇ[] , barīlmiṣ |^{no. 73} samyaks[a]muccarita ,
k̄yo ṇi syo zlyā myā kli-g₁ | vā | sā wya rri-g₁ l̄a-g₁ | śu | ā ri-g₁ ī śtyā
kōṇi sōzlāmāklig |^{no. 74} vā , sav āriglig |^{no. 75} śu , arig iṣḍā

s oya-g₁ × × -g₁ | sa × to |¹⁰⁴ × × yā r̄yu zyā | oya kyo-ñc lyo-g₁ | a¹⁰⁵ | ere¹⁰⁶ te lmyā
ög[...]g |^{no. 76} sa[] to , [...]yar¹⁰⁷ üzā ököñčlög |^{no. 77} a , eretelmā-¹⁰⁸

tyu-k | ji vaṃ | oya-z ī g₁ i tmyā kli-g₁ | ma | ulu g₁ to k̄ā cli¹⁰⁹-g₁ | sa | kyo ṇi k̄a tti
dūk |^{no. 78} jīvaṃ , öz igidmāklig |^{no. 79} ma , ulug tokačlig |^{no. 80} sa , kōṇi katī-

93 C: []y[].

94 ɾ ɾ : × i | × × × × C.

95 C: d[] or v[], c[]; but d[] can be excluded.

96 C: d^h[].

97 C: × u.

98 C: ṇrīm.

99 C: × × .

100 C: []r[].

101 C: d^hā |.

102 C: °[]r[].

103 C: °da |.

104 Daṇḍa uncertain.

105 Unusual form.

106 C: c/kre. – The spelling <ere> is extraordinary.

107 Or:]ār.

108 C: č/kreDelmā-.

109 Or: šli.

t hlām m[] k̄lī-g_i | pra¹¹⁰ | ×i ×yu lyu [-]g_i¹¹¹ ((a¹¹² ×)) | ×ā tr[]¹¹³ | ×¹¹⁴ e¹¹⁵ yem yau¹¹⁶-l¹¹⁷
 glānm[a]klīg |^{no.81} pra , []i[]ülüg |^{no.82} []ātr[]¹¹⁸ , ? eyen yol-

d^h[] ji lā-g_i | sa | kyo ni ×y[] g_i[?] lyo-g_i | gu pti | kyu zyā tji uyu zyā | gu | kyu zya jji lā-g_i
 d[a]člīg |^{no.83} sa , köni [ö]glög |^{no.84} gupti , küzätči üzä |^{no.85} gu , küzäčč[!]ilīg |

u sa cc^hā [] +]nti | eya d^hg_iyu ni rwām lā [+] ×ā¹¹⁹ tyo-lt ty[]¹²⁰ śyā-k | va ((wa¹²¹))
^{no.86} sacchānti , ādgū nirvan/l[g] |^{no.87} []ā , tölt t[ü]śāk¹²² |^{no.88} vā-

sa b^hū mi | eya rri-g_i ×-g_i | + o rom lo-g_i | şfā ŋga | 8 pyo lyo-k lyo-g_i | pa nt^hā | yo-l
 sabhūmi , ārig[li]g oronlog |^{no.89} şfāŋga , 8 bölöklög |^{no.90} panthā , yol

v eya ryu-l | ni rva¹²³ ha ko | e-lt tyā ji ((t[] ş× r[] ji¹²⁴)) | cā¹²⁵ | kyo lyo ŋyo-p + |¹²⁶
 ärür |^{no.91} nirvāhako , eltdāči ((t[a]ş[ga]rd[a]či¹²⁷)) |^{no.92} cā , kölönöp |

110 C: ×.

111 C: ×.

112 C: ā.

113 C: × na.

114 Perhaps blotted out.

115 C: ×.

116 Or: yom. However the dot above could be meaningless.

117 C: Probably: u. – From the new photos it seems to be less likely now.

118 C: [...]*na*.

119 lā [+] ×ā: [+ +] × C.

120 Perhaps a trace of -u.

121 Beneath va, to avoid the reading ca.

122 Or: tūśāk; cf. n. 120.

123 C: rvā.

124 C: u[?][×] × × ji.

125 Or: vā.

126 Instead one would expect: | sa, but this is palaeographically unlikely.

127 C: u...čī.

rva ka ryau | a l̥ku i š[?]i-g_i | pra yā ti | pā rmā-z | ^k/_tr × ā ((ga × ru +))¹²⁸ | vi¹²⁹ |
^{no.93}rvakaryo , alku iṣig¹³⁰ | ^{no.94}prayāti , barmaz | ^{no.95}^k/_tr × ā ga ru +¹³¹ | ^{no.96}vi ,

× × k̄ā mi-g_i i ŋci-p

[...] kamig inčip

III Critical edition and commentary

b 1 (a)m[ā]rgā[m] ca yoh ārmāzlārig

The Uig. expression “those (acc.), for whom there is no way” points to a Skt. bahuvrīhi-compound amārga- “pathless” and Acc.Pl. The conjunction ca “and” remained untranslated.

2 (a)mṛ(ta-) nırva[n ...]

From the Uig. appears that the Skt. must have had the noun amṛta- “immortality”, which was used as synonym of nirvāṇa-, cf. SWTF I 137 b.

c 3 [...] [...]čomakda y(a)ratınmaklar üzä

“by the proficiencies in x”: If we are right yaratın- “to organize oneself” is used here in the sense of uzan- “to be a master of a craft”, and thus translating Skt. kauśalya- “skilfulness, proficiency”. For [...]čomak we have no proposal; čomak “cudgel, mace” would be odd.

4 (a)pa(trāpya-?) kıyım kuyum köñöldä

From köñöl we see that kıyım kuyum is some sort of mental state or behaviour. Both

128 C: × × ((ga × r[] +)).

129 Or: ci.

130 Or: iṣ[]ig.

131 C: [...] , [...].

substantives form a pun and are unattested so far. They are seemingly deverbal nouns on -(X)m from *kıy-* and *kuy-* resp. The verbs themselves are extremely rare. For *kuy-*, one could recur to *at kuydı* “the horse shied” from the DLT (apud ED 674 b); thus *kuyum* would mean something like “shyness”. As to *kıy-*, the semantically best determined derivation is the passive *kıyıl-* which occurs twice in Ht IV 1106 and 1195 translating Chin. 崩 *bēn* “to collapse, to become a ruin”, there used of an emperor’s death. “Faint-hearted(ness), despondency” would not be too far-fetched a meaning of *kıyım*. It appears to us that the juncture *kıyım kuyum* corresponds to Skt. *hrī-r-apatrāpya-* “fear and shame”, elsewhere given as *uvut iyat*.¹³²

d 5 [...]

[...]mendin¹³³

6 lokasaṃjñā(m) yertenčö tabin

Skt. *lokasaṃjñā-* was used by Vasubandhu¹³⁴ in the sense of “common speech”, more liter. “appellation (used by) the common people”. As to the Uig. expression, the correspondence of *loka-* and *yertenčö* is perfect. The problem is with *taPin*. If read *tapın* it comes from *tap* “satisfaction, sufficiency, wish”,¹³⁵ which can not be reconciled with “appellation, speech”. The second pronunciation would be *tabin* belonging to *tab* “scar, mark on the body”, and the like.¹³⁶ This might be compared with another meaning of *saṃjñā-*, “sign, gesture, token, mark”.

132 Cf. Maue/Röhrborn 1976: 214.

133 C: []m[]ndIn.

134 AbhidhKBh 9, 1.4.8. The Tib. translation has *’jig rten gyi tha sñān* “the world’s appellation”, Paramārtha’s wordiest rendering is 世人假名想 *shī₄ ren₂ jia₃ ming₂ xiang₃*, “the common people’s wrong name and conception”, cf. Hirakawa Index 314.

135 The word occurs in the binome *köñülčä tapča* “according to one’s wishes₂” (e. g. BT II 3) and also without *köñül* in *öz tapı eyen* “following one’s own wish” (e. g. BT II 248).

136 ED 434 a.

7 madindriyaṃ (?) kogśak tōṣ(i)ndā

The spelling of the manuscript points to matīndriya- “intellectual faculty”, with mati- instead of manas-, one of the six indriya-s. Alternatively one could think of Mind. manindriya-¹³⁷ which has escaped sanskritizing. But interpretations of this kind are not supported by the Uig. kogśak “soft, weak”. The retranslation of kogśak leads to Skt. mṛdu- or manda-. The compound would then be mṛdvindriya- or mandendriya- “feeble mind; feeble-minded, imbecile”,¹³⁸ passably fitting to Uig. koḡsak tōṣ(i)ndā “in his feeble mind” – provided that tōṣ “chest, breast” could be used also in the sense of “mind”. However, the reading of the ms is quite different from what we expect, and how mṛdvi° or mande° should have become <ma¹/_ni> is difficult to explain. On the foil of Pāli mudindriya- (~ Skt. mṛdvindriya-) a slightly different Mind. *madindriya- is well conceivable. Principally the word could have entered B(H)S in this form. The ms spelling <t> for /d/ would raise no difficulties, all the more so the correct interpretation which makes us ask why the well understood Mind. *madi° was not replaced by the correct Skt. mṛdvi°.

e 8 [...] taPī üzä

Perhaps the same tab (or: tap?) as in exc. no. 6.

9 ma() y(i)ti indrihḡ bolmakıḡ

For yiti “sharp”, metaph. “alert, quick, clever”, see ED 889 a. The retranslation of the Uig. expression results in Skt. *tīkṣṇa=indriya-tām or °tvam (acc.) “the state of being sharp-witted”. The Skt. excerpt points to something different. Supposed that m is the final of the preceding word and a is an error for ā, one could think of ātīkṣṇendriya- “of rather keen senses or faculties” (BHS-D 92 a), which is extremely hypothetical, however. Also the negative formation amadindriya- (s. exc. no. 7) is worth considering.

137 Identical with the Pāli form.

138 As opposed to tīkṣṇendriya-, s. below no. 9.

10 kim bata takı nā ayıtmış kărgāk

Skt. “ah, what?”, Uig. “and what must one ask?”, which was used also in the sense of “a fortiori, all the more”.¹³⁹ The combination of the interrogative pronoun kim and the particle bata is not mentioned in the dictionaries or the manuals of syntax. As to the Skt. counterpart of ayıtmış kărgāk “one must ask” cf. exc. no. 40.

f 11 na [...]

The negation “not” is but one of the numerous possible interpretations, not taken into account the alternative reading ta.

12 [...] ...g [i]nč[i]p

Possibly, not an exc. of its own, but the end of the rendering of exc. no. 11.

13 dī[pena] yula üzä

Uig. “by the lamp” allows the restoration of the tantamount Skt. word.

14 vāri-sekai(h) suvın suvamak üzä ärmäzsär' tesär ymä b(o)lor

Skt. “by water-sprinklings”; the compound is lexically not attested. Uig. “one can also say ‘if it is not by sprinkling with water’”. The figura etymologica suvın suva- occurs also in MaitrUigH I-V 2235 in the form suvdın suvap; the abl. (for instr.) is strange there. One would expect ärmäsär instead of unusual ärmäzsär with notable punctuation before -sär. The Skt. pl. is not represented in the Uig. translation. However, <ai> could stand for <e>. Then we had to restore the instr. sg. °-seke(na). The Uig. surplus text may partly be based on unexcerpted Skt. text. The phrase ... tesär ymä b(o)lor “one can also say” seems to introduce an alternative translation. But there is one only.

139 Advice by M. Erdal.

g 15 -rtaiṣam tamo [...] k(a)rangu

Skt./Uig. “darkness”. -rtaiṣam is without equivalent in Uigur and difficult to analyse. Without context it makes no sense to discuss the possibilities.

16 nā(ṣanam) yokadmakka

17 (a)bhyu(paiti) yakın barsar

Probably exc. nos. 16-17 form the phrase “if darkness arrives at destruction, or removal”. The details of the completed Skt. words are open to debate, of course, esp. in exc. 17 the verb gam- would be possible as well, but cf. exc. no. 20. Uig. yakın “near” renders the double preverb abhy-upa- “towards”, elsewhere upa- “towards, near to”.¹⁴⁰

18 jñā(na=agninā) bilgä b(i)liglig ot üzä

19 (a)jñāna-tama(h) b(i)ligsiz b(i)liglig karangu

h 20 (a)bhyeti [ya]k[ın] barır

Exc. 18-20: “By the knowledge=fire the ignorance=darkness arrives (at destruction), or is (removed)”. If so, the lacking initial a- of exc. no. 19 has merged with the final -ā of agninā¹⁴¹ by sandhi. °tamaḥ abhy°, however, should have resulted in °tamo ’bhy° by regular sandhi.

21 kā(ya-) ät’özüg ämgätmäk üzä ärmäz

“It is not by causing pain to the body”. Uig. ät’öz stands for Skt. kāya- “body” or syn. deha-, aṅga-, whereas öz ät’öz translates Skt. ātman- “the self”. A seeming exception is öz ät’öz in TT VIII D 3 meaning “own body”, modelled on Skt. sva-deha- id.

140 S. Maue 1989: 55.

141 Or any other word for “fire” in the instr. sg.

22 vi(...) **sīyu¹⁴² ymā inčip**

Uig. “and breaking however”. Skt. vi- is certainly the preverb, for the verb there are several options such as bhid, chid etc.

23 pā(...) **y(a)ra ārsār ymā**

Uig. “and if one is splitting, or cleaving”. Skt. pātayati id. would be a good option.

24 (na ...)m ā(pnoti) bulmasar

Uig. “if one does not obtain”. In a non-prohibitive context, Skt. <mā> can hardly be the negative particle mā. Uig. bul- suggests Skt. āp- “to obtain”, so that <m-> must belong to the preceding word.

i 25 ta(d eva) **am ok**

Alternatively ta(m eva); Uig. ok corresponding with Skt. eva, cf. Maue 1996 3 no. 27.

26 ma(...) **üşä**

Uig. looks like the converb on -A of üš- “to crowd together” (cf. ED 256 a), known in Uig. from derivations so far, cf. OTWF 866 a.

27 la(bhate) **bulsar**

Uig. “if one obtains” postulates Skt. labh- “to take seize, obtain”.

28 (a)bhyu(pāyāt) **al altagdın**

Uig. “from the means₂” would point to Skt. upāya-, cf. UW 84; the manuscript, however, substantiates abhyupāya- instead, which occurs rarely in Buddhist texts, e. g. in AbhidhKBh 2₂₀.

142 C: <īyu, without interpretation.

29 k̄a(rāt)¹⁴³**katıglanmakdın**

Elsewhere katıglan- translates Skt. pra-yat-. vy-ā-yam- “to make efforts, to strive”, upa-kram- “to rush upon, undertake”; katıglanmak stands for prahāṇa- “exertion” and katıglantaçı for pratipanna- “strenuously practising”, s. TT VIII : 96; Maue 1996: 252. None of these options is compatible with <k[?]ā> of the ms, as opposed to Skt. k̄ara- which can also be used in the sense of “effort, exertion”. In case k should have a subscript the semantically less convincing k[l]ama- “fatigue, weariness” has to be considered.

30 -t ta(thā=eva)**ančulayo ’k**

Skt. tathā is proven by Uig. “so”. The first of the double <tt-> must then be the final letter of the preceding word, perhaps kārāt of exc. no. 29. As to the crasis °yo ’k s. I 3 a.

31 (ā)pnoty a-**b(u)lur**

Uig. “obtains”. The Skt. had most probably āpnoti or prāpnoti, followed by a word with initial a. Perhaps we may combine exc. nos. 29-31: “just so [X] obtains [Y] due to making efforts”.

32 khe(da- ...)**āmgānmäkdin ärmäz**

From Uig. “it is not from pain” Skt. kheda- “pain” is undoubtable. Another Uig. equivalent of kheda- was chosen in Maue 1996 **24** no. 16, of which only the unrestorable tl[...] is preserved. The related khedita- “distressed, exhausted” has been translated through armış “exhausted” in Maue 1996 **19** no. 11.

143 C: śā(m-). The resp. discussion is outdated.

j 33 sakto**ilinmiš k(i)ši**

Skt. “(somebody) attached, sticking”. The Uig. translator added a nominal nucleus, “a man who is attached, sticking”. Uig. ilin- is mostly used to render (pra-)saj-, cf. TT VIII: 91; once ilinmāk translates abhiṣvaṅga- “embrace, attachment”, a philosophical term of the Sāṃkhya, Maue 1996 **21** no. 148.

34 ra(ja)s¹⁴⁴**azlg toz tuprak**

Uig. “the passion = dust₂” translates Skt. rāga-rajās- and one could tend to restore rā(ga-rajās).¹⁴⁵ But the following excerpt shall show another more probable possibility. – Uig. toz tuprak for rajās- is known from TT VIII A 7; by error tozlug tupraklag “dusty₂” was chosen to translate rajanī- “(lit.) the dark one, night” in TT VIII I 18, s. Maue 2009, 140. Here again the Brāhmī spelling displays -u-vocalism of tuprak, which was generally accepted for Uigur by Erdal (OTWF 249), whereas Clauson (ED 445 a) thought “that the first vowel was normally -o-” and “that the -u- represents a local dialect pronunciation”. There are some more inconsistencies and vacillations between u and o which should be treated separately.

35 tamobhyā(ṃ)**b(i)ligsiz b(i)liglig karangu üzä**

The Uig. rendering “by the ignorance = darkness” shows some differences from the Skt. First, from biligsiz biliglig one would expect ajñāna- (cf. in exc. no. 19) which is excluded because of s preceding tamās-. Second, the Skt. plural is not represented. Third, the cases are different if °bhya stands for °bhya(h) (dat.- abl. pl.) vs. instr. in Uig. There is a chain of hypotheses which could solve all problems. If biligsiz biliglig was the metaphorical meaning of tamās- without being expressed in Skt., then -s could be the end of rajās (exc. no. 34). If rajās and tamās formed a dvandva compound,

144 Final -s was excerpted with no. 35.

145 Ra instead of rā would be no difficulty as the vowel quantity is often neglected in Central Asian manuscripts.

the dual would be expected. If so, the ending next to the spelling of the ms would be -bhyā(m).¹⁴⁶ The ending -bhyā(m) covers also the instr., which is in accordance with Uig. üzä. It is not improbable that exc. 33-34 form the phrase Skt. sakto rajas-tamobhyā(m) “sticking [to existence] by dust (i. e. passion) and darkness (i. e. ignorance)”, rendered in extenso by Uig. ilinmiš k(i)ši azlıg toz tuprak biligsiz biliglig karangu üzä “a person sticking [to existence] by passion=dust₂ (and) ignorance=darkness”.

36 (a)bhibhūta-ceta(sā) basıtlmıš köñöllögin

Skt., Uig. “by one whose mind has been attacked, or overcome”. Standard rendering of a bahuvrīhi compound in Uig. through (adj + subst.)-Ilg.

k 37 (na ...) śakto udači ärmäz

Uig. “is not able”. The Skt. past part. is used as predicate without copula. The negation was expressed by na, not by the negative prefix a-(śakto), which would have been rendered through umadači. The Uig. periphrasis of nomen actoris + copula excludes the palaeographically possible (na ...) śakno(ti), for which one would expect umaz.

38 (a)rtha-nītāv api asıghg t(ö)rödä

Skt. / Uig. “also¹⁴⁷ in the precept concerned with profit”(?). The expression is not self-explaining and would need the context. Uig. törö translates elsewhere Skt. vidhi- “rule, precept, method” in TT VIII D 8 and in Maue 1996 3 no. 63 (kṣepa-)dharma- with a rather undefined meaning of dharma- in the compound.¹⁴⁸ Here it denotes the moral precept according to the Skt. nīti- “moral conduct, precept”.

146 Emendation of bhya into bhyā is trivial.

147 In Skt. only.

148 S. SWTF II 151 a s. v. kṣepadharma-.

39 si(...)**čog yahnıg**

Uig. “flaming, heat, splendour (acc.)” does not help to find the underlying Skt. word.

40 pra(ṣṭavyam)**takı nā ayıtmış kărgāk**

Uig. “and what must one ask?”. We saw takı nā rendering Skt. kim bata above in no. 10; it is not excerpted here. Uig. ayıtmış kărgāk should be translated from Skt. praṣṭavyam “(is) to be asked”; if so, <prā> stands for <pra>.

I 41 vai¹⁴⁹(...)**kutka tăgmăklig t(ö)rödä**

Uig. “in the precept relative to attaining the blessed state”. The Skt. remains unclear.

42 vi(...)**karşıda**

Uig. karşı is a homonym meaning either “opposite, hostile” or “palace”. Skt. vi(...) could stand for vimāna- “(mobile celestial) palace” as well as for viparyaya- “opposite of” or the like, where the prefix vi- “asunder, to the opposite side” displays the original meaning. The context seems to favour “opposite, hostile”.

43 janto(h)**tınlıgıñı**

Skt., Uig. “of the living being”, jantu- being almost exclusively used in metrical texts.

44 (na ... a)sty a-¹⁵⁰**yok ä[rs]är**

Uig. “if [X] is non-existent” makes the given restoration of the Skt. probable.

45 (a)pathya-**y(a)raşısız**

Skt., Uig. “unsuitable, unwholesome”, cf. AhsUig 1 A v 5 where the nominal predicate apathyam is rendered by yaraşı ärmäz “is not wholesome”. The Skt. negative prefix a- is

149 Or: cai.

150 C: a)sty a-.

certain from Uig.; the exact form depends on the unknown subject of the sentence. It is questionable, whether the lacking a is the surplus a in no. 44.

46 ...

m 47 bhoja(nam) yemäk içmäk

The ms spelling <bhū ja> means nothing and needs emendation. Uig. “eating and drinking, meal, food” leads to Skt. bhojana- id.

48 -ś cikits[ā] oti āmi

Skt. cikitsā-“therapy” is preceded by a word ending in -s (> -ś before c). As a neuter bhojana- (exc. no. 47) can be excluded. The Uig. translation replaces “therapy” by the more concrete “remedy₂”. For similar instances cf. UW 366 a.

49 ajñā(na-) ʀ [b](i)l[i]g[s]iz b(i)liglig ʀ¹⁵¹

The initial of the Skt. word has to be emended into a- (ms: ā) on behalf of Uig. biligsiz bilig “ignorance”. The morpheme +lig in the end subordinates biligsiz bilig as satellite to the following substantive as nucleus.

49a ro(ga- ...) i[g] ü[z]ä k(o)rolmišnıg

The combination of Skt. ro() and an Uig. monosyllable beginning with l leads to Skt. roga-, Uig. ig “disease”.¹⁵² The verb korol- is met with as <qwrwl-> in Sogd.-Uig. script in the sense of “to suffer loss, to get destroyed”; two instances are quoted in OTWF 666 f. Special importance falls to the nomen actoris from the causative stem, <qwrwldwrt’čy>,¹⁵³ being the equivalent of Skt. ghātin- “killing, destroying” in

151 ʀ ʀ : b(i)l[i]g[s]i[z] b(i)lig[li]g C.

152 Not yet established in C.

153 From the photo on p. 101 ad Kudara 1988.

the translation of a jagatī strophe.¹⁵⁴ Given that korol- and <qwrwl> are one and the same verb, this would imply that the stem vowel was o. Consequently the etymological derivation from kuri- “to be, or become dry”, favoured by Erdal (OTWF 194 f.), could not be upheld. The basic verb of korol- is kora- “to suffer loss, be damaged”, derived from kor “damage, loss”. The regularly formed passive koral- is met with at least twice in BuddhUig II 183 f., where the reading <qwryl-> has to be replaced by <qwr’l->, as M. Erdal kindly informed us. The assimilation koral- > korol- is not unparalleled, cf. yölön- “to betake o.s., take refuge” <yölän-¹⁵⁵

Excerpts 44-49a form the phrase “[... is] the (suitable) remedy for one who is struck by the ignorance = dis(ease)”.

50 sa(ktasya) ilinmišniḡ

Skt., Uig. “of someone who is attached to sth.”; for the equivalence of saj- and ilin- s. 33.

n 51 ... bolgay

Uig. “will be, become”.

52 pr[a](śānti-) enčikmäki

The so far unattested Uig. enčik-¹⁵⁶ is a denominal verb on +(X)k- (cf. OTWF 492 ff.) from enč “tranquil, at peace”, thus “to be, or become tranquil”, enčikmäki “his becoming tranquil”. The correspondent Skt. word is most probably praśānti- “tranquillity”.

154 OTWF 826, s. Kudara 1988: 29. Though the Skt. text is not given in the ms, it was proven by Kudara that the Uigur is a literal translation from Skt., just as the author of the Uigur text emphatically asserted. (Kudara o. c. 28)

155 Maue 2008a: 68.

156 P. Zieme kindly informed us that there is perhaps another instance in an unpublished Petersburg ms.

53 vahne(h) otnoŋ

Skt., Uig. “of the fire”. Skt. vahni- “(lit.) the conveyor, esp. god Agni, who conveys the oblations to the gods” is a poetical word for fire since Vedic times. – As to <ō> s. above I 3 a.

54 pavaneritasya yel üzä täprätilmišniŋ

Skt., Uig. “set in motion, or stirred by the wind” (Gen.), attribute to “fire” (prec. exc.), in Skt., both together forming the pāda of a śloka. Skt. pavana- “(lit.) purifier” is used for “wind” principally in poetic texts. The second part of the compound, īrita-, the Pass. Part. of the Caus. from īr- “* to move” (in Skt. “to set in motion”, in Pāli, however, iriyati is used as intr. “moves”), served as model for the Part. (-mlš) of the Pass. (-(X)l-) of the Caus. (-(X)t-) of täprä- “to move, stir (intr.)”.

o 55 ūṣkāśayasthasya kurug otoŋda turmišniŋ | tamDukda

Skt. “staying in his dry resting-place” (Gen.) was rendered by the Uig. more precisely through “staying in the dry fire-wood” (Gen.). In form and content reference is made again to “fire” which from the Indian point of view resided in the wood to be kindled by rubbing pieces of wood together (agnimanthana). If the exc. 53-55 refer to the agnimanthana proper, pavana- (exc. no. 54) might mean the breath by which the fire is sparkled from the glow produced by friction. The Uigur adds tamDukda, Loc. of tamDuk, which was known already from TT VIII A 29 Skt. nirupādāna iva śikhī, Uig. tamDuksuz ot yalını t[äg] “(extinguished) like a flame of fire without fuel (upādāna-, tamDuk)”. Accordingly we may suppose that tamDuk is used here as an explanatory synonym for otoŋ.¹⁵⁷ Its relation to tamDu will not be discussed here.¹⁵⁸

157 The quality of the dental is uncertain, cf. OTWF 333; Brāhmī <t> cannot be adduced in favor of /t/; as unmarked dental grapheme it stands for /d/ or /t/.

158 Cf. OTWF 333.

56 śāntir asti öçölmäki

Skt. “the extinction takes place”, Uig. “its extinction” without rendering of the verb. The logical subject is the aforementioned “fire”. Exc. nos. 53-56 seem to constitute the statement, that fire comes to extinction [when the fire-wood has been consumed].

57

58 r[ā]gānugatasya az üzä kavzatılını[şn]ı[ı]q]

p 59 śā(ntiḥ) amrılmakı yok

Exc. nos. 58-59 form a phrase Skt. “for one who is followed by passion [there is no] calmness (of mind)”, Uig. “for one who is surrounded by passion there is no calmness (of mind)”. Perhaps it is meant that passion will never cease unlike the fire (s. no. 56). Remarkably Skt. śānti was translated in different ways according to the context here and in exc. no. 56. For kavzatıl- cf. ED 589 a, OTWF 695.

60 a[...] 𑀓 bo iki 𑀓¹⁵⁹ tübläriḡ

Uig. “these two roots (acc.)”. In Skt. perhaps a(mū mūle).

61 madhyena otra üzä

Skt., Uig. “in, or through the midst”.

62 mū(rga-) yol

Skt., Uig. “way”.

63 (a)dhiga[t]o [b](u)luldi

Skt., Uig. “was attained, or acquired”, in Skt. nominal phrase without copula.

159 𑀓 𑀓 not yet in C.

64 (a)[n]ya- adın

Skt., Uig. “other, different”.

65 du(hkha- ...) ämgäk amrılmağa eltdäči

Uig. “leading to the removal of pain”, perhaps rendering Skt. duḥkhanirodhagāmin-. Elsewhere elt- stands for Skt. nī- “to lead” (TT VIII D 10), vah- “to carry, convey” (TT VIII F 9), nir-vah- “to lead out, save from” (below no. 91), apa-hṛ- “to take away, kidnap” (Maue 1996 **21** no. 46).

q 66-68

From the scanty traces no reliable reading can be proposed.

69 kṛtapra(...)¹⁶⁰ kılmiş yaru[k]lug

Uig. “by whom light, or brilliance was made”, standard rendering of a bahuvrīhi compound, s. above no. 36. The second element of the Skt. is uncertain; candidates are prabhā- “light, splendour” (cf. prabhā-kara-), prabhāsa- “splendour” (cf. prabhāsa-kara-), prakāśa- “splendour, lustre, light”. The equivalent of Uig. ay täñri yarokı, Skt. candrikā-, “moonlight” (TT VIII I 18) is not serviceable here.

70 [i(...)] arıg[d]a¹⁶¹

The choice is between “in pure [X]” and “in the forest” for Uig. arıgda. At first sight one tends to decide in favour of “pure”, as there is no current Skt. word for “wood, forest” with -i- in the first syllable as against lexemes with the meaning “clean, pure”: nirmala-, vimala-, virajas-, viraja-, viśuddha-. All but the last have the literal meaning “free from impurity” which would probably have been cloned by the Uigur translator. So viśuddha- is the best option. To be correct there is a candidate for “forest”, the poet.

160 C: kṛta[p]r[a](...).

161 C: arıgda.

vipina- “(liter.) stirring or waving (in the wind)”, not to speak of outsiders like nirjana- “(liter.) free from people”, nirmanuṣya- “(liter.) free from men”, vimrga- “(liter.) free from deer”. Ultimately, it is the surrounding excerpts which do not call for metaphorically used “wood, forest”. – The loc. suffix +da is not beyond doubt, s. comm. on the next exc.

r 71 ()¹⁶²

kınıg ka[t]ı[g] üzä

Uig. “with vigour (and) exertion”. For kınıg and the binome s. OTWF 193.¹⁶³ The Skt. excerpt seems to be missing, unless it is <d^hā>, which we took as Loc. morpheme in no. 70. In this case, the best we could think of is (pra)dhā(na-), in BS used in the sense of prahāṇa- “exertion”.

72 (a)vakīrṇ[a]-

barılmış

Skt. “strewn over, covered with, full of” and Uig. “where one has gone” seem hardly to be compatible. In order to reconcile the differences one might imagine a place “crowded by (masses of people)”, or “where (masses of people) have gone to”.

73 samyaks[a]muccarita-

köni sözlämäklig

74 vā(c-...)

sav äriglig¹⁶⁴

Exc. 73 and 74 belong together. Skt. / Uig. “speech which is rightly uttered” is expanded from samyag-vāc- “right speech”, probably for metrical reasons. The final +llg shows that the whole expression is satellite to a following nominal nucleus. The hendiadys sav ärig is attested here for the first time.¹⁶⁵

162 Exc. lacking.

163 The ibid. mentioned tülük (i. e. with undefined guttural), is definitely tülük. It is spelled <tyu lyu-k> in Maue 1996 **26a** r 4, where <k> stands for /k/ exclusively.

164 ^o/ig: ^o[li]g C.

165 S. UW 428 a: “nur in W(ort)h(äufung) mit dem synonymen üt” (occurring only in binome together with the synonymous üt).

s 75 šu(...)

arig iṣḍā ög[...]_g

Uig. “... on pure work”. For the completion of Skt. *śu*(), equivalent of *arig*, several candidates are at hand: *śubha*- (TT VIII D 31), *śuci*- (TT VIII D 35; I 15), and *śuddha*- (TT VIII G 20. Maue 1996 **21** no. 91).

76 sa[]to(...)¹⁶⁶

[...]yar¹⁶⁷ üzä ököñčlög¹⁶⁸

Uig. “repentant of ...”. On *ököñčlög* s. ED 111 a. The rest is unclear.

77 a(...)

eretelmädük¹⁶⁹

Uig. “without being blamed, criticised”. For *eretil*- s. OTWF 695. Presumably the Skt. word started with the *a*- privativum.

78 jīvan

öz igidmāklig

Uig. “one who maintains himself” shows that <*jī vaṃ*> stands for *jīvan* “subsisting, living on”; the scribe used *anusvāra* to represent /*n*/, which is regular in the Uig. *Brāhmī*. – First *Brāhmī* evidence of *igid*- “to feed, nourish” besides *yigid*- (TT VIII E 8; *MuṣAv* no. 37: *yigidgāli*; outdated Maue 1996 **3** no. 37: *ye[ltiṅgā]li*). For further *y*- : Ø doublets in *Brāhmī* Uigur s. Maue 1996: XXIVsq. (to be added *yüz* “deaf” TT VIII I 5 = *AhsUig* 4 r 5 vs. *üz* ED 279 a; to be removed [†]*yeltin*-); the main implications of the phenomenon were summed up by Erdal.¹⁷⁰

166 C: *sa[n]to(ša-)*; can not be upheld.

167 Or: *]är*.

168 C: *ö[r]önčlög*.

169 C: *č/k(e)reDālmädük*.

170 GOT 81 sq. However, the prime example of retained **h*- in Uigur, [†]*hükün* “heap” (o. c. p. 82), should definitely be discarded; the correct reading is *bügün* “through magical power” as was shown by Maue 1983: 59 n. 40.

79 ma(hā-...)**ulug tokačlig**

Uig. “whose tokač is big” renders a bahuvrīhi compound and allows to complete Skt. mahā-. Tokač was unattested in Uig. so far. Clauson (ED 467) gives two different meanings: 1. “a loaf or cake” and 2. “a mallet, a bat (Osm.); a piece of wood which they put at the back of a door so that it cannot be opened (Čag.)”. It is impossible to decide what is meant here.

t 80 sa(myaK-)**köni katiglanm[a]klig**

Uig. “consisting in the right exertion”. The Skt. mūla-text may have read prahāṇa-, pradhāna- or vyāyāma-. Cf. also above no. 29.

81 pra(...)**[i]i [ü]lüg****82 [i]ātr[i]¹⁷¹****? eyen yol<a>dačlig¹⁷²**

Uig. “walking behind”. As +dači requires a verbal stem, the emendation is inevitable. The Skt. equivalent is unclear.

83 sa(myaK...)**köni [ö]glög**

Uig. “consisting in, or possessing right recollection, thought, awareness”, rendering Skt. samyaksmṛti-, the element of the Eightfold Noble Path (āryaṣṭāṅgikamārga), which comes next to samyakprāṇa (s. no. 80). The equivalence of ög and smṛti- is directly ascertained from TT VIII A 34; E 34; F 9; Maue 2008: 186.

84 gupti-**küzätči üzä**

The Skt. nomen actionis gupti- “the act of protection, restraint” is rendered by a nomen actoris “protecting”, the formation of which is explained in OTWF 115 f. The Instr.

171 C: [...]*na*.

172 C: ... yen yon [uda]člig.

with *üzä* points to a Skt. *tatpuruṣa* compound.

Here *küzäd-* translates the secondary verbal root *gup-*, elsewhere *rakṣ-* (TT VIII C 4), *anu-rakṣ-* (Maue 1996 20 no. 14), *ā-rakṣ-* (TT VIII A 34), *abhi-pā-* (Maue 1996 21 no. 98) all of them meaning “to protect”.

85 *gu(p...)* *küzäčč’ilig*

Uig. *küzäčči* would have to be “a potter”, derived from *küzäč* “a jug”, unless the context was strictly prohibitive. As is also indicated by Skt., it is hardly something different from *küzätči* “protector” (s. prec. exc.), the spelling <jj> standing for the phonetic realisation of /tč/ through [tʃ:]. Exc. nos. 83-85 may form a phrase, Uig. “protecting by a protector who is, or who is provided with the right awareness”, Skt. *samyaksmṛtiguptigup* ... “protect ... by the protection ‘right awareness’”.

u 86 *sacchānti-* *ädgü nirvan/t[g]*

Skt. “the true, or good (sat-) peace (*śānti*)”, Uig. “good *nirvāṇa*”. The latter informs of the contextual meaning of the Skt. expression. By +*lig* *ädgü nirvan* becomes satellite of the following substantive, presumably the next exc.

87 [] *tölt t[ü]šäk*

The same spelling of Uig. *tölt* “cushion” is met with in TT VIII D 12. Vocalisation with *ö* and monosyllabicity, which is known also from *MaitrUig*, should not be questioned any longer. The second member of the hendiadys, *tüşäk*, is attested in *Brāhmī* here for the first time. The vowel *ü* is surprising, as the noun “mattress” (s. ED 563 b) and the underlying verb “to spread out” (ED 561 b) show *ö* in the stem syllable throughout the Turkic languages other than Uigur, especially so if Clauson’s opinion (ED 494 a) is correct that **tölä-* (: *tölt*) and *töšä-* (: *töšäk*) are variants comparable to *tüş* / *tül* “dream”. Provided, therefore, that the Uig. vocalism is secondary, one should consider influence

by tüš “dream”, tüšä- “to dream”, or dissimulation ö - ö > ö - ü. One can not be sure, however, whether ü was an idiosyncrasy or commonly accepted. The hendiadys “cushion + mattress” serves as rendering of Skt. śayana- “bed, couch”, which can be expressed by tölt alone as in TT VIII D 12: vastrāṇṇa[pāṇaśaya]nāsanasatkṛt[o] ’pi,¹⁷³ ton tölt [...] (o)ron¹⁷⁴ üzä ayatılıp ymä “being honoured (satkṛta-, ayatılıp) through (üzä) garment (vastra-, ton), food (anna-, [...]) and drink ([pāna-], [...]), bed (śayana-, tölt) and seat (āsana-, oron)”. Exc. nos. 86-87 could form the syntagma “nirvāṇa=cushion”.

88 vāsabhūmi- āriglig oronlog

The Skt. “dwellingplace, homestead” consists of vāsa- “staying (esp. overnight), dwelling; dwelling place, home” and bhūmi- “ground, soil; place etc.”, which form a tatpuruṣa compound “place for staying (esp. overnight), or (gener.) dwelling”. The Uig. interpreter translates “dwelling(place)-place” in form of a +IXg construction. The final +IXg makes the whole expression a satellite of another nominal nucleus.

89 (a)ṣṭāṅga(h) 8 (=sākiz) bölöklög

v 90 panthā yol ärür

Skt., Uig. “is the Eightfold Path”, as usual without the copula in Skt. The correspondence of Skt. aṅga- “limb, member, division” and Uig. bölök is well attested: TT VIII A 21 Skt. bodhy-aṅga-, Uig. tuyunmak [böl]löki “member of enlightenment”, also in ll. 15 (Nomin. Pl.) and 22 (Gen. Pl.); AhsUig 3 v 6 Skt. ūrdhva-jatru- (syn. ūrdhva=aṅga-), Uig. [ü]stün bölük[t]ä[k]i “(diseases) located in the upper limb”, to be restored accordingly in Maue 1996 **23** no. 21; bölök in TT VIII C 17 stands probably also for aṅga- whereas the edition reads less convincingly aṃśa-. The etymological meaning “section, part” made bölök an appropriate counterpart of Skt. aṅga-.

173 The line can be confidently reconstructed from the Uigur translation, the requirements of the vasantatilākā metre and stereotypes.

174 Rarely occurring aphaeresis, cf. Maue 1996: XXIV.

91 nirvāhako eltdäči

Skt., Uig. “(liter.) leading out of , or (metaphor.) saving from (the saṃsāra)”;
eltdäči (s. also above no. 65) seems to be glossed here by tašgardacı; for tašgar- “to bring out”
cf. OTWF 744.

92 c/vā(...) kōlönöp

Uig. “being harnessed, or fettered”.

93 (sa)rvakārya=u(...) alku išig

Skt., Uig. “every occupation”. Skt. kārya- (ntr.) “work or business to be done, occupation” is rendered by Uig. iš also in Ahs 1C r 5. If correctly emendated the Skt. final -o points to a compound.

94 (na ...) prayāti barmaz

Skt., Uig. “does not go forth”.

95

96 vi(...) [...] kamıg inčip

Uig. “all indeed”. Skt. perhaps vi(śvam hi). Before kamıg one can probably restore tulp “all, whole” which would be the second case after tūšāk (no. 87) where u replaces etymologically correct o.

IV Glossaries

Symbols used in the glossaries:

| | |
|---------------|---|
| *enčik- | rarely attested or attested for the first time |
| †ö[r]önč | outdated reading in C |
| ~ takı | Uig. takı is not exactly matching the Skt. (and vice versa) |
| Skt., Uig. -- | without equivalent in Skt. or Uig. (specified only in headwords with and without equivalents) |

1. Uigur – English - Sanskrit

| | |
|----------|--|
| ädgü | good: sat-. ädgü nirvan good nirvāṇa: sacchānti- good (sat-) peace (śānti-) 86. |
| adın | other: (a)[n]ya- 64. |
| al altag | the means: (a)bhyu(pāya-) 28. |
| alku | all, every: sarva. alku iś every business: sarva-kārya- 93. |
| äm | remedy. S. ot (1). |
| ängäk | pain: du(ḥkha-) 65. |
| ängän- | to suffer pain. ängänmāk pain: khe(da-) 32. |
| ängät- | to cause pain 21. |
| amrıl- | to become calm. amrılmak calmness: śā(nti-) 59. Skt. -- 65. |
| ančulayo | so: ta(thā) 30. |
| är- | to be: as- 44. Skt. -- 1 (s. yol). 14. 21. 23. 32. 37. 90. |
| arig | pure: [v]i(śuddha-) 70. śu(...) 75. |
| ärig (1) | dwelling. äriglig oron dwellingplace: vāsa-bhūmi- 88. |
| ärig (2) | instruction. S. sav. |
| asıg | profit: (a)rtha- 38. |
| ät'öz | body: kā(ya-) 21. |
| ayıt- | to ask. ayıtmış kargäk (is) to be asked: pra(ṣṭavya-) to be asked 40. Skt.-- 10. |

| | |
|-----------------|--|
| az | passion: rāga-. az üzä kavzatılmış surrounded by passion: rāga = anugata-followed by passion 58. Skt. -- 34. |
| bar- | to go: pra-yā- to go forth 94. yakın bar- to go near, approach: (a)bhy-u(pa-i) 17. (a)bhi-i 20. |
| barıl- | (intr. pass.) one goes. barılmış crowded by?: (a)vakīrṇa- full of 72. |
| basıl- | to be attacked, overcome. basılmış attacked, overcome: (a)bhibhūta- 36. |
| bilgä bilig | knowledge: jñā(na-) 18. |
| biligsiz bilig | ignorance: (a)jñāna- 19. 49. Skt. -- 35. |
| bo | this. bo iki these two: a(mū) 60. |
| bol- | to be, become 14. 51. |
| bölök | member, part: aṅga- 89. S. sākiz. |
| bul- | to obtain: āp- 24 (ā(p-)). 31 ((ā)p-). la(bh-) 27. |
| bulul- | to be obtained, acquired. bulultı was obtained, acquired: (a)dhigata- (was) obtained, acquired 63. |
| †č(e)reDelmädük | s. eretel-. |
| čog | flaming, heat. čog yalın flaming, heat, splendour: si(...) 39. |
| eltdäči | leading out of: nirvāhaka- 91. Skt. -- 65. |
| *enčik- | to be, or become tranquil. enčikmāk tranquillity: pra(śānti-) 52. |
| *eretel- | to be blamed, criticised. °mädük without being blamed 77. |
| eyen | following, behind 82, s. yola-. |
| ič- | to drink. S. ye-. |
| ig | disease: ro(ga-) 49a. |

| | |
|-----------------|--|
| igid- | to maintain. öz igidmäklig maintaining oneself, living on: jīvant- living on 78. |
| iki | two. S. bo. |
| ilin- | to attach oneself. ilinmiş attached, sticking: sakta- attached, sticking 33. sa(kta-) 50. |
| inčip | just 12. 22. 96. |
| indri | sense, sense organ 9. |
| iş | work, business: kārya- work to be done, business, occupation, 93. Skt. -- 75. |
| †k[...].yar | ? 76. |
| ka[t]ı[g] | exertion 71. |
| kamıg | all: vi(śva-) 96. |
| karaŋgu | darkness: tamas-, 15. 19. 35. |
| kārgāk | (is) necessary 10. 40. |
| karşı | opposite, hostile(?): vi(paryaya-?); or: palace(?): vi(māna-) (mobile celestial) palace 42. |
| katıgılan- | to exert oneself: †sā(m-) to become quiet; to toil 29. -katıgılanmak exertion. köni katıgılanmaklıg consisting in, or possessing the right exertion: sa(myaK-) 80. |
| kavzatıl- | to be surrounded. kavzatılmış surrounded by: anugata- followed by 58. |
| †k(e)reDelmädük | ?: a(...) 77. |
| kıl- | to make, do. kılmış made: kırta- 69. S. yaruk. |
| kınıg | vigour. kınıg katıg vigour (and) exertion 71. |
| kişi | man, person 33. |
| *kıyım | despondency. kıyım kuyum köñöl despondency (and) shyness: (a)pa(trāpya- ?) modesty, shame 4. |

| | |
|----------|---|
| kogšak | weak, feeble. kogšak töš feeble mind (?) : madindriya- with feeble senses 7. |
| kölön- | to be harnessed, or fettered : °/√ā(...) 92. |
| köni | right: samyak- (ic.) right(ly), 73 (s. sözlä-). sa(myak-) 80 (s. katıgılan-). 83 (s. ög). |
| köñöl | mind: ceta(s-) 36. S. kıyım. |
| korol- | to get damaged. korolmış damaged 49a. |
| kurug | dry: şuşka-. kurug otoñda turmış staying in the dry fire-wood: şuşka = āśaya-stha- staying in the dry resting-place 55. |
| kut | blessed state 41. |
| *kuyum | shyness. S. kıyım. |
| küzäčči | var. of küzätči. |
| küzätči | protecting, protector: gupti- the act of protection 84. var. küzäčči: gu(p-...), 85. |
| nä | what? S. takı. |
| nirvan | nirvāṇa: śānti- peace, nirvāṇa 86. amṛta- immortality, nirvāṇa 2. |
| ög | mindfulness. köni ög right mindfulness: sa(myaksmṛti-) 83. |
| ög[...]g | ? 75. |
| †ö[r]önč | 76. S. ökönč. |
| öčöl- | to be extinguished. öčölmäk extinction: śānti- calmness, extinction (of passion) 56. |
| ok | just, exactly 25. 30. |
| ökönč | repentance 76. |
| ol | that. anı (Acc.): ta(d) 25. |
| oron | place: bhūmi- 88. S. ārig (1). |

| | |
|-----------|--|
| ot (1) | grass, medicinal herb, remedy. ot ām remedy ₂ : cikitsā therapy 48. |
| ot (2) | fire: vahni-(poet.) 53. Skt. -- 18. |
| otoṅ | fire-wood: āśaya- resting-place 55. S. kurug. |
| otra | middle: madhya- 61. |
| öz | self. S. igid-. |
| sākiz | (written in a figure) eight: aṣṭa-(ic.). sākiz bōlōklōg consisting of eight parts, eightfold: (a)ṣṭa = aṅga- 89. |
| sav | word. sav ārig instruction ₂ : vā(c-...) 74. |
| sı- | to break: vi(...) 22. |
| sözlä- | to speak. kōni sözlāmāklig consisting in the right speaking: samyak-samuccarita- rightly uttered 73. |
| suv | water: vāri-. suvin suvamak sprinkling with water: vāriseka- 14. |
| suva- | to sprinkle. suvamak sprinkling: seka- 14. S. suv. |
| *tab | scar, mark on the body: saṃjñā- sign, token, mark 6. Skt. -- 8 (?). |
| täg- | to attain 41. |
| takı | and. takı nā and what? : kim bata ah, what? 10. Skt. -- 40. |
| ta[m]Duk | kindling, fuel 55. |
| taP | 8, perhaps tab. |
| täprätil- | to be set in motion. täprätilmiš set in motion, stirred: īrita- set in motion, stirred 54; s. yel. |
| tašgar- | to bring out. t[a]š[ga]rdači bringing out: nirvāhaka- 91. |
| te- | to say 14. |
| tınlıg | living being: jantu- 43. |
| *tokač | ? 79. |
| tölt | cushion. tölt tüšāk cushion (and) mattress, bedclothes, bed 87. |

| | |
|-------------|--|
| törö | method, rule: nīti- moral conduct, precept 38. Skt. -- 41. |
| töš | breast, here: mind(?) 7. S. kogšak. |
| toz | dust. toz tuprak dust ₂ : ra(jas-) dust 34. |
| tüb | root 60. |
| tuprak | dust 34, s. toz. |
| tur- | to stay. turmiš staying: -stha- (ifc.), 55. S. kurug. |
| tüşäk | mattress 87. S. tölt. |
| ulug | great, big: ma(hā-) 79. |
| *üş- | to crowd together: ma(...) 26. |
| udaçı | able: śakta- 37. |
| üzä | by, by means of, with 3. 8. 13. 14. 18. 21. 35. 49a. 54. 58. 61. 71. 76. 84. |
| yakın | near 17. S. bar-. |
| yalın | glowing heat, flame 39. S. čog. |
| yar- | to split, cleave. y(a)ra (conv.): pā(taya-)? 23. |
| yaraşısız | unsuitable, unwholesome: (a)pathya-, 45. |
| yaratın- | to organize oneself, here perhaps : to be skilled 3. |
| yaru[k] | brilliance: pra(...). kılmiš yaru[k]lug by whom brilliance was made: kṛtapra(...) 69. |
| ye- | to eat. yemāk içmāk eating (and) drinking, food: bhoja(na-) food 47. |
| yel | wind : pavana- (poet.). yel üzä täprätılmiš “set in motion, or stirred by the wind”: pavana=īrita- 54. |
| †yen | 82. Corr.: eyen. |
| yertenčö | world: loka- world, people 6. |
| y(i)ti | sharp: ma(...) 9. |
| ymä | and 14. 22. 23. |

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|--------|--|
| yok | (is) non-existent 44. 59. |
| yokad- | to perish. yokadmak annihilation, destruction: nā(śana-) 16. |
| yol | way, path: mā(rga-) 62. panthan- 90. yolu ārmāz pathless: amārga- 1. |
| yola- | to walk. eyen yol<a>- to walk behind: [jātr[...]] 82. |
| †yon | 82. Corr.; yola-. |
| yula | torch, lamp: dīpa- lamp, lantern ¹³ . |

2. Sanskrit – English – Uigur

| | |
|----------------|--|
| a(...) | non(...): eretelmädük without being blamed 77. |
| (a)bhi-bhūta- | attacked, overcome: basıtılmıř 36. |
| (a)bhi-i | to go near, approach: yakın bar- 20. |
| (a)bhyupāya- | the means: al altag 28. |
| (a)bhy-u(pa-i) | to go near, approach: yakın bar- 17. |
| (a)dhi-gata- | obtained, acquired: bululdı 63. |
| ajñāna- | ignorance: biligsiz bilig 19 ((a)jñāna-). 49 (ajñā(na-)) |
| a-mārga- | pathless: yolu ārmāz 1. |
| amṛta- | immortality, Nīrvāṇa: nırvan 2. |
| a(mū) | these two: bo iki 60. |
| aṅga- | member, part: bölök 89. S. ařta-. |
| anu-gata | followed: ~ kavzatılmıř surrounded 58. |
| (a)[n]ya- | other: adın 64. |
| āp- | to obtain: bul- 24 (ā(p-)); 31((ā)p-). |
| (a)-pathya- | unsuitable, unwholesome: yarařısız 45. |
| apatrāpya- (?) | modesty, shame: kıyım kuyum köñöl despondency(?) (and) shyness(?) 4. |
| api | also 38. |
| (a)rtha- | profit: asıg 38. |

| | |
|-----------------|---|
| as- | to be: är- 44 ((a)s-). Uig. -- 56. |
| āśaya- | resting-place (h.: of the fire): ~ otoŋ firewood 55. S. šuška- |
| aṣṭa- | ic. eight: 8 (= säkiz). (a)ṣṭa = aṅga- consisting of eight parts, eightfold: säkiz bölöklög 89. |
| (a)vakīrṇa- | full of: barılmış crowded by(?) 72. |
| bata | particle expressing astonishment or regret : ~ takı and 10. |
| bhoja(na-) | food: yemäk içmäk eating and drinking, food 47. |
| bhūmi- | place: oron 88. S. vāsa-. |
| ca | and: Uig.-- 1. |
| °/√ā(...) | ? : kölön- to be harnessed, or fettered 92. |
| ceta(s-) | mind: köŋöl 36. |
| cikitsā- | therapy: ~ ot äm remedy ₂ 48. |
| dīpa- | lamp, lantern : yula torch, lamp 13. |
| du(ḥkha-) | pain : ämgäk 65. |
| gu(p...) | protect(...): küzätči (written küzäčči) protector 85. |
| gupti- | the act of protection: ~ küzätči protecting, protector 84. |
| indriya- | sense: töš breast, here: mind, sense(?) 7. |
| īrita- | set in motion, stirred: täprätilmiş 54. |
| jantu- | (poet.) living being: tınlıg 43. |
| jīvant- | living on: öz igidmäklig maintaining oneself, living on 78. |
| jñā(na-) | knowledge: bilgä bilig 18. |

| | |
|--------------------|---|
| kāra- | effort: katıgılanmak 29. |
| kārya- | work to be done, business, occupation: iş work, business 93. S. sarva- |
| kā(ya-) | body: āt'öz 21. |
| khe(da-) | pain: āmgānmāk the being pained 32. |
| kim bata | ah, what?: takı nā and what? 10. |
| kṛta- | made: kılmış. kṛtapra(...) by whom brilliance was made: kılmış yaru[k]lug 69. |
| la(bh-) | to obtain: bul 27. |
| loka- | world, people: yertenčö world 6. |
| ma(...) | ?: üš- to crowd together 26. |
| ma(...) | ?: taPı üzä by ? 8. |
| madhya- | middle: otra 61. |
| madindriya- | with feeble senses: ~ kogšak töš feeble mind(?) 7. |
| ma(hā-) | great, big: ulug 79. |
| mā(rga-) | way: yol 62. |
| na | not(?) 11. |
| nā(śana-) | destruction: yokadmak annihilation, destruction 16. |
| nir-vāhaka- | leading out of: eltdäči 91. |
| nīti- | moral conduct, precept: törö method, rule 38. |
| panthan- | way, path: yol 90. |
| pāt(aya-)? | to split, cleave: yar- 23. |
| pavana- | (poet.) wind: yel. pavana=īrita- “set in motion, or stirred by the wind”: yel üzä täprätilmiş 54. |

| | |
|----------------|---|
| pra(...) | brilliance: yaru[k] 69. S. kṛta- |
| pra(śānti-?) | tranquillity: ençikmāk 52. |
| pra(ṣṭavya-) | to be asked: ayıtmış kârgāk (is) to be asked 40. |
| pra-yā- | to go forth: bar- 94. |
| rāga- | passion: az. rāga = anugata-followed by passion: az üzä kavzatılmış surrounded by passion 58. |
| ra(ja)s- | dust: toz tuprak dust ₂ 34. |
| ro(ga-) | disease: ig 49a. |
| sacchānti- | good (sat-) peace (śānti-) : ädgü nirvan good nirvāṇa 86. |
| sakta- | attached, sticking: ilinmiş 33. 50 (sa(kta-)). |
| śakta- | able: udaçı 37. |
| †sā(m-) | 29. Corr.: kâ(ra-). |
| saṃjñā- | sign, token, mark: tab scar mark on the body; here : sign, mark(?) 6. |
| samuccarita- | uttered: ~ sözlämāk the speaking 73. |
| samyaK- | ic. right(ly): köni right. sa(myak-prahāṇa-) the right exertion : köni katıgılanmak 80. samyak-samuccarita- rightly uttered: köni sözlämāklig consisting in the right speaking 73. sa(myak-smṛti-) the right mindfulness: köni [ö]g 83. |
| śānti- | calmness, extinction (of passion): öçölmāk extinction 56. peace: ~ nirvan nirvāṇa 86; s. sacchānti- . śā(nti-) calmness: amrılmak 59. |
| †sa[n]to[ṣa-]? | 76. Corr.: sa × to(...) unclear. |
| sarva- | all: alku. sarva-kārya- every business: alku iş 93. |
| sat- | good: ädgü 86. S. sacchānti-. |
| seka- | sprinkling: suvamak 14. |
| si(...) | ?: çog yalın flaming, heat, splendour 39. |

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|---------------|--|
| -stha- | ifc. staying: turmiš 55. |
| śu(...) | pure: arig 75. |
| śuška- | dry: kurug. śuška = āśaya-stha-staying in the dry resting-place: kurug otonda turmiš staying in the dry fire-wood 55. |
| ta(d) | it: anı it (Acc.) 25. |
| tamas- | darkness: karangu 15. 35. |
| ta(thā) | so: ančulayo 30. |
| °/cā(...) | s. °/vā(...). |
| vā(c-)? | word, speech: sav ārig speech ₂ , instruction ₂ 74. |
| vahni- | (poet.) fire: ot 53. |
| vāri- | water: suv 14. |
| vāsa- | staying, dwelling : ārig (1). vāsa-bhūmi- dwelling place: āriglig oron 88. |
| vi(...) | : si- break 22. |
| vi(paryaya-?) | opposite: karşı opposite, hostile 42. |
| vi(śva-) ? | all: kamig 96. |
| [v]i(...) | pure: arig 70. |

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